I; Warner E-5 (1926-1929) 1937
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"When the lightning comes that means a light for Wongar [the totemic spirit] to see by when he makes that big noise [the thunder] and hits down at those people he fought [the Wawilak sisters in the myth]. When rainbow time comes that is the snake Wongar. He is swallowing those two women. When I see a rainbow or lightning I understand rain is coming." 821 776 773

The cycle of the seasons with the growth and decay of vegetation, copulation, birth and death of animals as well as man, is all the fault of those two Wawilak sisters. "If they hadn't done wrong in their own country and copulated with Dua Wongar men [an incestuous act] and then come down to the Liaalaomir country and menstruated and made that snake wild [angry]," this cycle would never have occurred. "Everyone and all the plants and animals would have walked about by themselves." There would have been no copulation between the sexes and no children and no change. "After they had done this wrong they made it the law for everyone." One of the most intelligent men said to me, "Black men walk about single and by and by catch a mate belong him and by and by yoto [children]. White man walk about by himself, by and by catch mielk and more yoto come out. Macassar man was all the same. Big kangaroo walk about single, by and by he catch a woman and by and by yoto. All the same for opossum and fly and bandicoot and everything." 821 773 776 812

"Snake catchum mate and by and by egg and yoto. All the same for lizard and native companion and bee and turtle and everything.

"Black men cut down trees and by and by little ones come up. Everything is the same everywhere. Walk about single, by and by mate and by and by pickaninny."

This was told me during a Gunabibi as well as other times. It is almost, as far as I could see, a formula in the thinking of the Murngin.

Most of the quotations that have been given were obtained while I observed the Djungguan or Gunabibi and was being told by its leaders the "inside" meaning of each part according to Murngin thought.

The statements of the natives in these last few pages clearly indicate that they are conscious of the symbolism by which they associate the rainy season with the snake or with his actions. The snake at this time comes out of the streams, the lakes, the springs, rivers and wells, which are the sacred totem wells of the Murngin, and as he raises himself the flood rises and the rain starts. He is both in the heavens (the thunder is his voice and the lightning his tongue; the clouds copulate and they are the snakes) and in the subterranean 821 825 773 776